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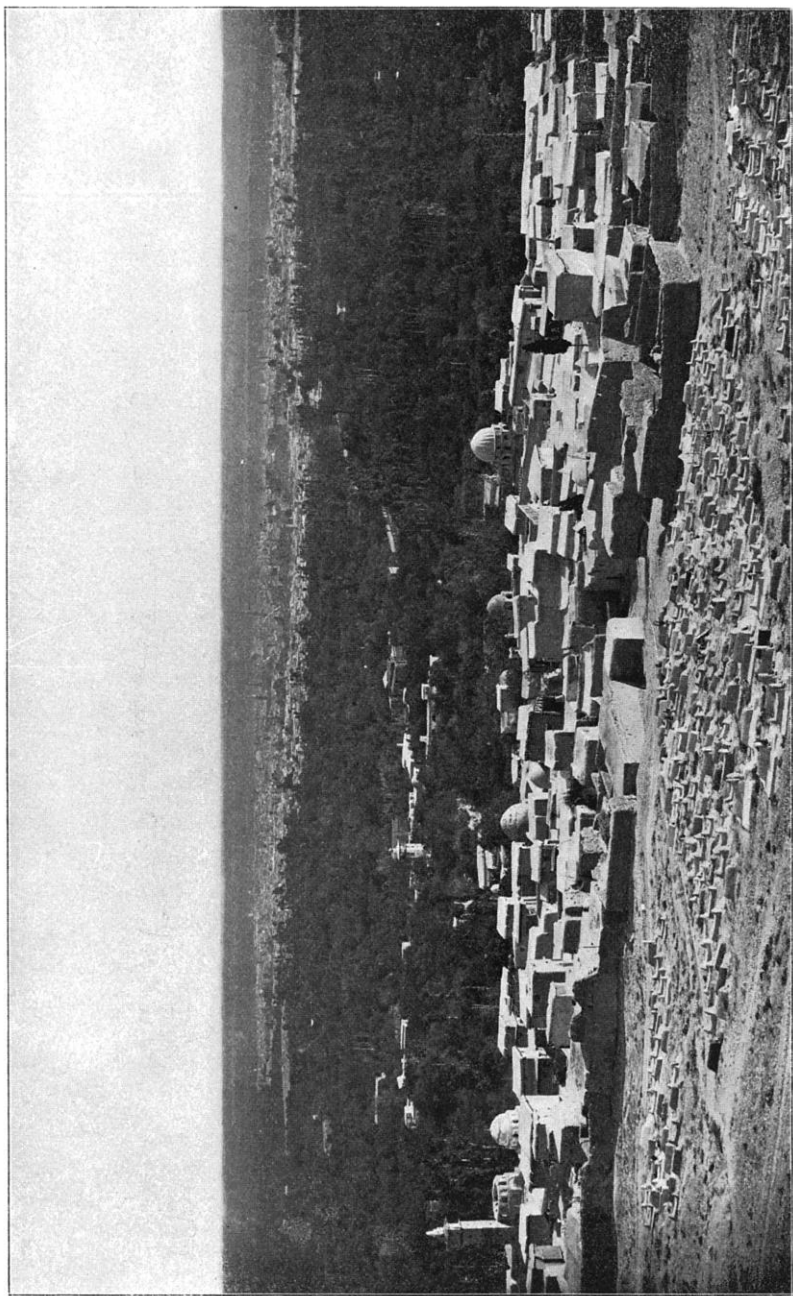
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NOTES AND COMMENTS ON SOME EARLIER PORTIONS OF ACTS.

By REV. PROFESSOR R. J. KNOWLING, D.D.,
King's College, London, England.

1. *The ascension and the return.*—In their *Notes on Select Readings* (p. 73) Westcott and Hort maintain that the ascension is rightly placed at the commencement of Acts, as the preparation for the day of Pentecost, and thus as the opening page in the history of the Christian church. The same thought is emphasized by the German writer Steinmeyer, and it has been made familiar to American and English readers by the similar remarks of Dr. S. J. Andrews, in his *Life of Our Lord* (2d ed., 1891), p. 633.

If this view accounts for the prominence assigned by Luke to the ascension in Acts, it is also in accordance with what we might expect from Luke as a follower of Paul. In one of the epistles of his first captivity, the epistle to the Ephesians, written while Luke may have been with him, Paul dwells upon the thought of Christ as filling the whole universe with his glory, and the church with the gifts which he had received on his ascension. And just as in this epistle, called sometimes the Epistle of the Ascension, Paul connects the thought of the ascension with the Pentecostal gift (Eph. 4:7 ff.), so Luke in the Acts naturally commences his account of the early doings and triumphs of the church with a record of the event so closely associated with the promise of the Pentecostal power, and of the bestowal of that power, when the day of Pentecost was fully come. In his recent article "Jesus Christus" in Hauck's *Realencyklopädie*, 3d ed., Vol. IX, a distinguished German writer, Dr. Zöckler, gives additional interest to the whole subject. He points out (p. 43) that the narrative in Acts not only removes the false impression which Luke's earlier narrative (Luke 24:50)



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might convey, viz., that Jesus ascended on the day of the resurrection, but he also cites one or two parallel instances of a writer giving a twofold account of the same event. Josephus, *e. g.*, at the close of *Antiquities*, Book XVII, makes a brief reference (chap. 13, 5) to the sending of Quirinius to Syria and Palestine, and then commences Book XVIII with a longer and more circumstantial record of the same incident (see chaps. 1 and 2). Zöckler, after duly weighing objections, keeps fast hold (p. 37) of the historical trustworthiness of Luke in relation to the fact of the ascension, and he concludes that without the fact of a final solemn parting of the Risen One from his disciples, as is recorded more fully by Luke, and more briefly in Mark 16: 16–20, two things would be unintelligible: (1) the course of events which followed upon the Easter morning; and (2) the experience and doings of the apostles, both before and after the outpouring of the Spirit on the day of Pentecost (see also B. Weiss, *Life of Christ*, Eng. Tr., Vol. III, pp. 408 f.).

Holtzmann, in his *Apostelgeschichte* (3d ed., 1901), p. 26, comments adversely on the worth of Luke's account of the ascension, because of the silence as to that event in such writers as Clement of Rome and Ignatius. But language is used by both writers which may be fairly held to imply a belief in the ascension; *cf.* Clem. Rom., *ad Cor.*, chap. 36 (esp. § 5), and Ignatius, in *Magn.*, 7, 2 (see Lightfoot, *Apostolic Fathers*); while from the nature of the objects in view in their writings there was no reason why either should definitely refer to the event of the ascension: "Clement is almost exclusively concerned with the maintenance of discipline. Ignatius, as the opponent of docetism, is chiefly interested in the birth, the passion, and the resurrection of the Lord," says Swete (*The Apostles' Creed*, p. 66).

There is another promise closely connected with the ascension, viz., the promise of the return, Acts 1: 11. It has been pointed out with great force that no real analogy exists between our Lord's expected return and that of a King Arthur or a Barbarossa; for in these latter instances the expectation was based upon a denial of death, while in the case of our Lord the expectation followed

upon an indisputable fact, the crucifixion. But a parallel has sometimes been sought in the expectation which widely prevailed in the Roman empire of the return of a Nero. Here, too, the expectation was based upon the belief that Nero was not dead, but that he would return from the East at the head of a great host to defeat his enemies. There is, however, a further fact in relation to this anticipation of the return of Nero which is especially instructive. The belief in his return arose within a very short time of his death, and one might be tempted to point to this early rise of the story as proving how easily and quickly any similar story could gain currency and credence.

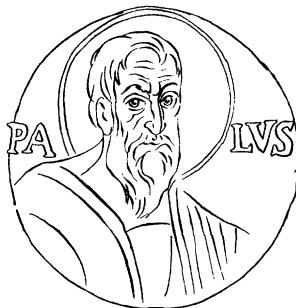
But the crucial question in this case is not how soon the belief arose, but how long it endured. Nero died in 68 A. D., and within a decade the belief in his return was widely established among the common people of the gentile world—whom alone it ever really influenced. But the year 88 A. D., only two decades later, saw the coming forward of the latest pretender to the part of the dreaded emperor, and a fair inference from this is that from that date the belief that a living, conquering Nero would return began to lose its hold, and apparently by the close of the century that belief had been abandoned (see Dr. Charles, *Ascension of Isaiah*, introduction).

It would seem, therefore, that in little more than twenty years all force in the belief was exhausted, while the expectation of the return of Christ in glory lives today in millions of hearts as their hope and joy.

2. *The conversion of Paul.*—Behind the witness and the work of Paul there stands one great historical fact, upon which both witness and work depend, viz., his conversion. No recent criticism has explained away the significance of that event, or the New Testament references to it. The remarks of Professor Ramsay are not a whit too strong: "The slight variations in the three accounts of Paul's conversion do not seem to be of any consequence, . . . the spirit and tone and the essential facts are the same" (*St. Paul*, p. 379). And in dealing with the narratives in Acts no one has helped more than Dr. Blass, in his famous *Acta Apostolorum*, or than Sabatier, in his *L'Apôtre Paul*

(3d ed., 1896), Book I, chap. 3, to explain their relative fitness and essential agreement. So also, more recently, Findlay, art. "Paul" in Hastings's *Dictionary of the Bible*, Vol. II, p. 702.

On the other hand, attempts are still made to minimize Paul's own references to the event of his conversion. Thus Dr. Orello Cone (*Paul, the Man, the Missionary, and the Teacher* (1898), p. 59), quotes 1 Cor. 9:1, and says that there is no cogent reason for applying this passage to the conversion; the apostle may have "seen" the Lord in one of "the visions and revelations" mentioned in 2 Cor. 12:1. But, as a matter of fact, the passage in 2 Corinthians helps us to draw a hard and fast line of demarcation between the



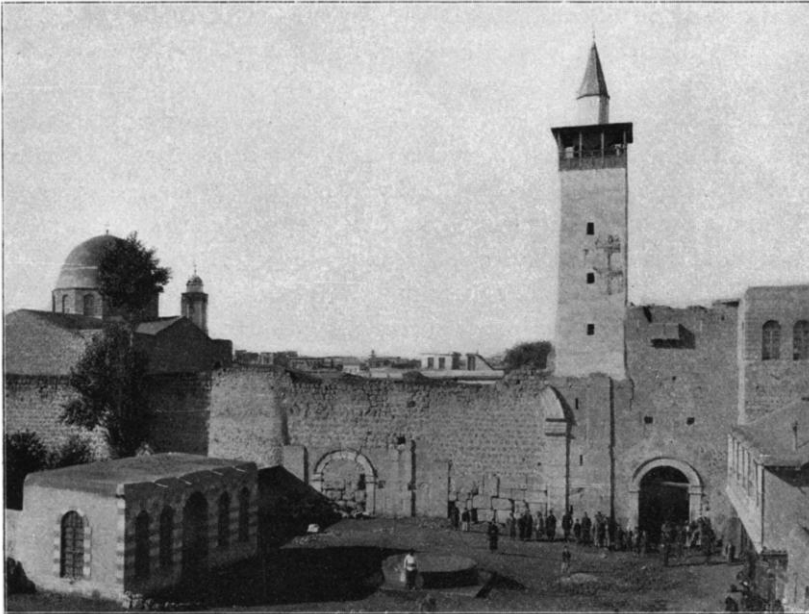
PAUL, IN A MOSAIC FROM
RAVENNA, 547 A. D.

heavenly visions and revelations vouchsafed to the apostle from time to time, and the "seeing" the Lord to which he refers in 1 Cor. 9:1 and 15:8. The opening words of 2 Cor., chap. 12, reveal to us the fact that Paul is speaking reservedly and reluctantly, and as he proceeds it is not too much to say that his reluctance becomes a positive aversion, that not even the insolence of his adversaries shall tear away the veil which hides the depths of his spiritual life; no longer will he boast or parade himself, lest no longer should there be any ground of equality between himself and his converts. But if the apostle was thus so reserved in disclosing the experience of his inner life, if he was actually in danger of becoming "foolish" in doing so, how can we account for the different tone in 1 Cor. 9:1 and 15:8? If the "seeing" of the Lord to which reference is there made differed in no respect from "the visions and revelations" of 2 Cor. 12:1, there remains a strange paradox in the fact that Paul should have made it his loudest boast, that he should have regarded it as the basis of his claim to the apostolic office, and that he should have placed it in the forefront of his preaching: "Am I not an apostle? Have I not seen Jesus Christ, our Lord?" Or if, again, this

"seeing" were of the same nature and kind as the later spiritual and apocalyptic visions of Christ, why does the apostle affirm, "Last of all he was seen of me also" (1 Cor. 15:8)? The sole justification for the words is surely to be found in the belief that he drew a hard and fast line between those appearances, of which the series was closed, and all subsequent visions and revelations, such as those referred to in 2 Cor., chap. 12 (see Paret, *Paulus und Jesus*, and Sabatier, pp. 45 ff.). And in this connection it may be noticed that the apostle does not say ἐσχάτῳ ἐμοί, "to me as the last," but ἔσχατον ἐμοί, "for the last time to me," a mode of expression which seems to bar any further similar appearances.

It is quite true that Dr. Cone does not hesitate to identify Paul's "thorn in the flesh" with epilepsy, and to affirm that his "visions and revelations" were the result of abnormal physical conditions. Professor Ramsay (*Galatians*, p. 427) admits the seductiveness of this theory of Paul's disease, and that appearances are, at first sight, in its favor, especially with the examples of Julius Cæsar, Napoleon, and Cromwell as subject to epilepsy. "But," he adds, "if we take epilepsy as Paul's trial, then we must accept the medical inferences from it. It follows inexorably that his visions were epileptic symptoms, no more real than the dreams of epileptic insanity." "The theory," he continues, "is seductive." "But," he asks, "are we prepared to accept the consequences? Paul's visions have revolutionized the world. Has the modern world, with all that is best and truest in it, been built upon the dreams of epileptic insanity? Is reason the result of unreason, truth of falsehood?" *A propos* of the particular subject with which we are dealing, it is at least significant that Dr. B. Weiss has added this remark to the latest edition of his *Einleitung in das Neue Testament* (1897), that Paul places the appearance of Christ vouchsafed to him, and to which he appeals as the ground of his apostolate, not on a level with the visions and revelations of which he unwillingly boasts in 2 Cor., chap. 12, but he considers it as the last in the series of the appearances vouchsafed to the older disciples of the Risen One (p. 112).

If, on the other hand, Paul was a mere visionary, what a constant temptation must have been present to him to support, by appeal to the words of a vision, his own view, *e. g.*, of the admission of the gentiles to the church of Christ! He never makes any such appeal, and in that restraint there lies no small proof of his soberness and candor. One of the most reverent



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of German negative critics, Theodor Keim, has emphasized this argument in its bearing on Paul's soberness of discrimination (*Geschichte Jesu*, Vol. III, p. 583); and with his remarks we are tempted to compare those made long ago by Paley, "Paul's letters furnish evidence of the soundness and sobriety of his judgment. His caution in distinguishing between the occasional suggestions of inspiration and the ordinary exercise of his natural understanding is without example in the history of human enthusiasm" (*Horae Paulinae*, chap. xvi, 5, 5).

But if the testimony of Paul is that of a man sane in mind and

character, it is also the testimony of a man acquainted with the whole case of the Pharisees, as well as with that maintained by Christian believers. Without entering upon the vexed questions connected with the chronology of Paul's life, there is much in the recent discussion of it which inclines us to place his conversion very shortly after the crucifixion of Christ, so that Paul may well have been in Jerusalem and in full possession of the claims of the Nazarene, and the grounds upon which his followers based them, while the teaching of Jesus and the tragedy of his death were still uppermost in men's minds. With regard to the data to which Christians appealed in support of the facts connected with Christ's passion and resurrection, anyone who reads O. Holtzmann's recent *Leben Jesu* (1901) will be surprised to find how many of these facts were, in his opinion, known to Paul, and in more than one passage he refers to Peter as the probable source of Paul's information (*cf.* Gal. 1: 18).¹

3. *The apostle Paul and miraculous powers.*—Paley (*Horae Paulinae*, chap. xvi) lays stress upon the undoubted claim which Paul makes to have worked miracles. He quotes three passages in which the apostle asserts this claim: Rom. 15: 18 f.; 2 Cor. 12: 12; Gal. 3: 5 (and three other passages in which he sees indirect allusions to the possession of the same power: 1 Cor. 2: 4-6; Eph. 3: 7; Gal. 2: 8; but allusions which, conjoined with the more direct passages, can scarcely be interpreted in a different sense).

One of these passages, Gal. 3: 5, receives some striking illustrations if on the South-Galatian theory we connect it with Paul's first missionary journey. Paul not only possesses these miraculous powers himself, but he is also well aware that they were communicated to others, and he asks his Galatian converts: "He therefore that supplieth to you the Spirit, and worketh miracles among (or, in) you, *doeth he it* by the works of the law, or by the hearing of faith?" (R. V.), as if the apostle would remind them that their miraculous powers were bestowed before

¹ For a full discussion of the historical fact of Paul's conversion see FINDLAY, *u. s.*, while it will always repay one to turn to BEYSCHLAG's articles in the *Studien und Kritiken*, 1869-70, and to his *Leben Jesu*, Vol. I (1887).

they had allowed themselves to be beguiled by the Judaizers, and when they had been content with the apostle's own earlier preaching of the gospel of faith. "I do not need," he seems to say, "to supply the answer" (Ramsay, *Galatians*, p. 327); "you yourselves know the facts, and you can answer the question. You remember the lame man at Lystra (Acts 14:9) who had the faith of salvation, the disciples at Antioch filled with joy and the Holy Spirit (13:52), the signs and wonders at Iconium (14:3), and among the gentiles in general (15:12); and you know that Barnabas and I could do such works only when there was in you 'the faith of being saved.'" This interpretation would almost seem to combine, as it were, the two renderings, "worketh miracles *among* you" and "worketh miracles *in* you" (Gal. 3:5), and the word for "miracles" or "powers" (*δυνάμεις*) also seems to have reference to wonders wrought in the spiritual as well as in the physical world. This combination of meanings is quite possible, but Lightfoot's note on the passage should also be consulted (*Galatians*, p. 136).

In Hastings's *Dictionary of the Bible*, art. "Miracles," Dr. Bernard has lately cited the same passages as those noted by Paley, in proof that Paul actually claimed to work miracles, and that this claim goes a long way to account for the fact that the apostle makes no allusion to any specific miracle of our Lord, except, of course, the resurrection. But Paul distinctly asserts that his miraculous working was derived from Christ, and we therefore cannot suppose that he regarded our Lord as himself destitute of the power which he could bestow upon others. Moreover, the passages, Rom. 15:17 ff.; 2 Cor. 12:12; Gal. 3:5, suggest to us: (1) that Paul regarded the miraculous power of Jesus as still at work in his church, and that there was therefore no need, especially in letters, to give a detailed account of any one miracle wrought by Jesus in his earthly life; (2) that the apostle would have put himself entirely in the hands of his opponents if he had made a baseless appeal to the possession of miraculous powers either by himself or by his converts.

In considering the other miracles of healing which are mentioned in the earlier portion of Acts, it is not without interest to

note that the same medical phraseology is to be found as in the miracles of healing of the first missionary journey — a phraseology which also characterizes the most vivid portion of the later “we”-sections, as, *e. g.*, Acts 28:1 ff. For instances *cf.* Acts 3:1; 4:16; 9:33, 38.

4. *Some points of interest in the earlier addresses.*—Testimony may fairly be cited from various quarters as to the primitive tone and character of Peter’s addresses. Thus even Dr. Schmiedel admits that the Christology of these early speeches is not only important in the highest degree, but that “it is hardly possible not to believe that this Christology must have come from a primitive source” (*Encyclopædia Biblica*, Vol. I, col. 48). Writing from a very different standpoint, Mr. Headlam (art. “Acts” in Hastings’s *Dictionary of the Bible*, Vol. I, p. 33) points out, not only the primitive Christology, but also the primitive eschatology of these same addresses; and still more recently Dr. Chase (art. “Peter” in Hastings’s *Dictionary of the Bible*, Vol. III, p. 766) emphasizes, not only the primitive and archaic character of Peter’s words, but also the fact that many of his expressions had already found a place in the devotional and liturgical languages of the messianic hope, citing, *e. g.*, *Psalms of Solomon*, 17:23, 47; *Apocalypse of Baruch*, 39:7; 40:3; *Shemoneh Esreh*, 11. The same writer, in commenting on the speeches in Acts, makes the suggestive remark that it is quite possible that Peter and Luke met at Rome—an important point for the criticism of Luke’s writings (*u. s.*, p. 762). At the same time, it must not be forgotten that Peter regards the Christ as his Savior, his Lord, his Judge, as the Prince of life, and that in his name, as in the name of the Jehovah of the Old Testament, salvation is given for body and soul alike. Jesus is associated, as none other is ever associated, with Jehovah in his majesty in the work of salvation; the salvation which was for all who called upon the name of Jehovah was also for all in the name and in the power of Jesus Christ; the Spirit which the prophets foretold would be poured forth by Jehovah had been poured forth by Jesus raised to the right hand of God.

In this connection it may be observed that Mr. Rackham has lately shown how the various articles of the Apostles’ Creed

may be gathered from Acts (*Acts of the Apostles* (1901), p. lxix), and the passages which he enumerates are contained to a great extent in Acts, chaps. 1–15. But this is seen to be true in a special degree with regard to the events connected with our Lord. O. Holtzmann admits that Acts often presupposes the narratives and the facts of the gospels, and this may be clearly



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marked in the statements made by Peter; *cf.* 1:16, 22; 2:22, 32 f.; 3:13 f.; 4:11, 27; 5:30 ff.; 10:36–41; 11:16.

5. *The historical trustworthiness of Luke.*— Even where it is given in a very grudging spirit, testimony is borne to the trustworthiness of Luke. Thus Professor Schmiedel writes: “After every deduction has been made, Acts certainly contains many data that are correct, as, *e. g.*, especially in the matter of proper names, such as Jason, Titius Justus, Crispus, Sosthenes; or in little touches, such as the title *πολιτάρχαι* (17:6), which is verified by inscriptions for Thessalonica, as in the title *πρώτος* for Malta (28:7), and probably the name of Sergius Paulus as

proconsul for Cyprus" (13:7) (*Encyclopædia Biblica*, Vol. I, col. 47). At the conclusion of these remarks Schmiedel adds: "Only unfortunately we do not possess the means of recognizing such data as these with certainty when corroboration from other sources is wanting." It is difficult to understand what this means. If it means that no facts are to be recognized as certain unless they are confirmed by other facts, we can only say that it is extraordinary that Luke's statements should be so frequently and increasingly confirmed by inscriptions and other data, and that, if such confirmation is forthcoming in the instances adduced above, we may fairly anticipate a similar verification in other instances. The facts allowed by Schmiedel are quite sufficient to show that we are dealing with a careful and painstaking writer, who was not at all likely to make rash assertions or unprovable statements. Take, *e. g.*, the reference made to the Italic cohort (Acts 10:1); in spite of what Schmiedel says elsewhere, it is difficult to see why Ramsay's inference should not be entertained. There was undoubtedly an Italic cohort in Syria in 69 A. D.; and although the discovery by which this statement is supported does not prove that the Italic cohort stationed in Syria before 69 A. D. was there as early as about 40 A. D., yet Ramsay justly throws the burden of proof upon those who maintain the contrary, especially in face of Marquardt's statement that in Syria "the same legions remained for centuries in the province." Moreover, even if our data are insufficient to justify the inference as to the presence of an Italic cohort in Cæsarea at the earlier date, it is a perfectly reasonable conjecture that a centurion belonging to that cohort may well have been stationed there on detached service (see especially Ramsay, *Was Christ Born at Bethlehem?* pp. 260 ff.).

With regard to Sergius Paulus, the proconsul of Cyprus (Acts 13:7 ff.), Mommsen in a recent article² is inclined to admit that the mention of a certain L. Sergius Paullus on an inscription in Rome of a date fairly corresponding to the narrative in Acts, as one of the curators of the Tiber, a man of pretorian rank, refers to the Sergius Paulus of Acts; while the many

² In the *Zeitschrift für die neutestamentliche Wissenschaft*, 1901, pp. 81-96.

points which favor the identification have been recently summarized by Zahn (*Einleitung in das Neue Testament* (1899), Vol. II, p. 632). Pliny, *e. g.*, in his *Natural History*, mentions a certain Sergius Paulus (according to the reading preferred by Lightfoot) as a chief authority for Books II and XVIII, and each of these two books does contain special information about Cyprus. The connection of the *gens Sergia* with the island is strikingly confirmed by a recently discovered inscription in Cyprus; while Hogarth deciphered with greater accuracy another inscription, already partly made public, containing apparently the words ἐπὶ Παύλου (ἀνθ)υπάτου (see also McGiffert, *Apostolic Age*, p. 175). The mention of Cyprus may also remind us of the accurate distinction which Luke draws between the government exercised in an imperial as compared with a senatorial province—a distinction very difficult to observe amidst the frequent changes in provincial classification, but which is again accurately marked at Corinth (Acts, chap. 18).

In matters of social life the historian's trustworthiness is no less plainly marked. The influence, to take a single instance, assigned to women in the Pisidian Antioch (Acts 13:50) is strictly in accordance with what we know of their influence in Phrygia and Asia Minor in general; and the same may be said of the influential part which they play in Macedonia (Acts, chaps. 16, 17).³

An excellent summary of the various notes of Luke's accuracy will be found in Mr. Rackham's *Acts of the Apostles*, p. xlv. No doubt, as Rackham remarks, Acts is at first sight very disappointing as a church history because of its gaps; not a word, for instance, about the church in Egypt or in the farther East, or even about the founding of the church in Rome (p. 1). But this feeling of disappointment, he thinks, results from a want of appreciation of the historical method of Luke: "As he knew that the secret of history lies in personality, so he knew that the true way of writing history is not to compile bare records, but to draw living pictures." This personal factor may, no doubt, have

³ See LIGHTFOOT, *Philippians*, p. 56; RAMSAY, *Church in the Roman Empire*, pp. 67, 161; and the art. "Antioch" in HASTINGS'S *Dictionary of the Bible*.

often influenced the choice of Luke, the companion of Paul, who must so frequently have marked how the great apostle chose out, not only important centers of commerce and political organization for the furtherance of his work, but also living souls to edify and build up the church.

There is, however, another point of view from which this feeling of disappointment may be somewhat lessened. We may admit that Luke says nothing of the way in which the church spread toward the south or east, although there is much that points to the teaching and preaching of the new faith far and wide; but it may well be that "Luke has not made it his object to write the history of the whole expansion of the church, but selected the facts that bore on a narrower theme, viz., the steps by which the church of Jerusalem grew into the church of the empire, and the position of the church in the empire. Egypt, Ethiopia, and the East and South are therefore excluded from his narrative" (Ramsay, *St. Paul*, p. 378).

A passing reference may be permitted to the alleged dependence of Luke upon Josephus, although it cannot be said that the attempts still frequently made to prove this dependence are calculated to carry conviction; and if anyone wishes to see how recklessly such attempts may be repeated, he could not do better than study Krenkel's *Lucas und Josephus*, a work to which Schmiedel can still refer in terms of approval. "For an instance of this dependence," says Schmiedel, "see Theudas." But quite apart from the very probable hypothesis that both historians, Luke and Josephus, may be right in mentioning Theudas, inasmuch as they may be referring to two different pretenders of the same or a similar name—a view which might well account for the evident variations in the two stories⁴—is it possible that Luke could have been guilty of the huge blunder which is sometimes attributed to him, viz., that he was so ignorant of the history of Judea as to place an event which Josephus dates under Fadus (44 A. D.) earlier than Gamaliel's speech, earlier too than the great enrolment? "The most wretched old chronicler, in

⁴See, e. g., LIGHTFOOT, art. "Acts" in SMITH'S *Dictionary of the Bible*, 2d ed., Vol. I. p. 40; EDERSHEIM, *Jewish Social Life*, p. 66; RACKHAM, *u. s.*, p. 74.

the worst and most ignorant Byzantine time, has not succeeded in doing anything so bad as that" (Ramsay, *Was Christ Born at Bethlehem?* p. 255). Is this blunder credible in a writer whose historical accuracy is so remarkable as we have seen above? in a writer who could clearly distinguish between the first enrolment under Herod and that taken in 7 A. D. under Quirinius (Ramsay, *u. s.*, p. 246)?⁵ But even if it is admitted that no entirely satisfactory explanation has yet been reached about Theudas, this is very different from concluding that Josephus must be right and Luke wrong. "Our knowledge," writes Mr. Vernon Bartlet (*Apostolic Age*, p. 26), "of the many false Messiahs is so imperfect that we must leave the difficulty unsolved," "judging it meantime," he well adds, "in the light of our general estimate of Luke as a careful historian."

6. *Recent literature*.—Reference has already been made to some recent and important contributions to the study of the book of Acts, but all students owe a special debt to the article "Peter," by Dr. Chase, and the article "Paul," by Dr. Findlay, in Hastings's *Dictionary of the Bible*, Vol. III. In the same *Dictionary* few features are more valuable than the descriptive articles by Professor Ramsay of Pisidian Antioch, Derbe, Lystra, Iconium, Illyricum, Ephesus. For a commentary on the text Mr. Rackham's volume in Methuen's "Oxford Commentaries" is full of interest and information, more especially for English readers.

In connection with the South-Galatian theory, Professor Weber's book, *Die Abfassung des Galaterbriefs vor dem Apostelkonzil* (1900) (part of which was published in a separate form last year), should certainly be studied by those who can read German, as it contains the fullest statement by any German professor of the theory in question, which the writer strongly advocates; and it is full of suggestiveness and interest even for those who are not at all prepared to accept all its conclusions. Belser, in his recent *Einleitung in das Neue Testament* (1901), p. 170, pronounces himself a convert to Weber's views. Reference has

⁵It may be noted that ZÖCKLER in his article "Jesus Christus" in the *HAUCK Realencyklopädie*, 3d ed., regards Ramsay's as the best solution of the standing difficulty of Luke's reference to Quirinius.

already been made to Professor Mommsen's important article. In a short note he rejects the South-Galatian theory, and denies that the inhabitants of Iconium and Lystra could in common speech be called "Galatians." But if Paul is speaking of Galatia in its provincial sense, it is difficult to see by what other term than "Galatians" he would be likely to address the members of the churches of Antioch in Pisidia, of Derbe, of Lystra, of Iconium—men belonging to Roman colonies and semi-Roman towns. Such men would be proud of the provincial title "Galatians;" the Roman historian Tacitus, *Annals*, XV, 6, speaks of "*Galatarum auxilia*," and the Roman citizen Paul might well have adopted the same term (see *Encyclopædia Biblica*, Vol. II, col. 1593). It is important to note that in the article referred to Mommsen regards Acts as containing on the whole a trustworthy and contemporary account of Paul's missionary journeys.

For illustrations of the language of Luke and Paul, chiefly from the papyri and inscriptions, Deissmann's *Bible Studies* (Eng. Tr., 1901) have become indispensable. Take, *e. g.*, the familiar word τὸ πλῆθος used for the Christian church in Antioch (Acts 15:30), which, as the papyri show, was technically employed to designate the totality of the members of a religious association; or the word μαρτυροῦμαι, commonly used, especially in the participle, in Acts and other early Christian writings, as a title of honor, "to be well reported of," and used also in the same sense in inscriptions of Rhodes, Palmyra, Naples (*cf.* Acts 6:3; 10:22; 16:2; 22:12); or Deissmann's comments on the change of name, "Saul who is also called Paul" (Acts 13:9); or his account of the word σύντροφος (Acts 13:1), which he renders "the intimate friend of Herod," in support of which he refers to an inscription of Delos, first half of the second century B. C., from which it appears that the title was in use in the above sense in Syria, a fact which makes this inscription most instructive in connection with Acts.

If we turn for a moment to the bearing of the New Testament upon the great social questions of our own day, it may not be out of place to mention two books closely connected with America: Professor Peabody's *Jesus Christ and the Social Question*

(1901), and Dr. Orr's *Neglected Factors in the Study of the Early Progress of Christianity* (1901). In the former of these volumes the writer refers to a line of cleavage in the New Testament books which is somewhat different from that usually marked; and while he would associate Luke's gospel with the early chapters of Acts and the epistle of James in its bearing upon social conditions and rights of property, he would associate with the epistles of Paul the gospels of Matthew and Mark in relation to the same problems. The whole question is discussed in an admirable spirit in Professor Peabody's book. From Dr. Orr's pages we may see how unfair it is, with Acts and Paul's epistles in our hands, to allege that the new Christian sect won its way only among the dregs of the populace, even if we cannot say, with Ramsay, that Christianity "spread at first among the educated more rapidly than among the uneducated."

In conclusion, we may note that the highest praise is accorded to Acts as a deeply religious and instructive book, even in quarters where we might not altogether expect it. Thus, among recent critics, Jülicher describes it as an ideal church history (*Einleitung in das Neue Testament*, 3d ed., 1901, p. 357), while Schmiedel writes that "the value of Acts as a devout and edifying work cannot be impaired by criticism" (*Encyclopædia Biblica*, Vol. I, col. 56).